

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd
his life for the sheep
John 10:11

Volume 21

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Rev. Josef B. Haave, Rose Valley, Sask.

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Epistle: Eph. 2: 17-22.

"For through Him we both have access
by one Spirit unto the Father". v. 18.

Pentecost was a marvellous day for believers in Jesus, for then all had been made ready for God to send the Comforter. It was Jesus who had promised Him and it was Jesus who made it possible for the Holy Spirit to come. Jesus broke down the wall of partition between God and man by giving Himself as a peace offering, an atonement for sin. The wall of partition between Jews and Gentiles was also broken down thereby. Previously the Jew, having the law and the prophets, considered himself on a higher plane than the Gentile without the law. But both were sinners. Jesus, by His death became our peace with God, and brought peace among men. Without the sacrifice of Christ all men would yet be in sin, governed by their own natural inclinations which are directly opposed to God. With such a spirit it would be impossible to approach God, but now He has sent forth His own Spirit to lead men unto Himself.

Yes, Jesus opened the way, gave us access, unto the Father. He made peace by His own atonement. This is the message of the apostles and prophets, yet not theirs but Christ's. For when God's Word is preached it is not man who speaks but it is Christ Himself. Faith in Christ, and His Word, made possible by the work of His Spirit in the heart of man, gives the sinner access unto the Father.

Here in Ephesians we have a wonderful description of the church of Christ. Its members have been changed from their former state as strangers and foreigners, to receive the glorious inheritance as fellow-citizens with the saints, and members of the household of God. We note here that all men outside of Christ are strangers and foreigners to God. They do not know the fellowship of Christ. Even many Jews who had the law of God among them, who were circumcised the eighth day, were foreigners to God. Only faith in the Messiah could make them nigh to Him. So in our churches today, unconverted people, though they may once have been baptized and confirmed, are still outside of Christ—strangers to God. One's name on the congregational records does not assure a man of being a child of God, though it certainly presents the opportunity for becoming such, or remaining such. Only God's Spirit can make one a child of God. Just as only native or naturalized persons have the privileges of citizenship in a country, so also the privileges of God's kingdom are for the child of God.

A sinner who permits God's Spirit to lead him to faith in Christ, becomes a citizen of God's kingdom together with all the saints. This gives him the privileges of the household of God, not as a hired servant but as a child of the household. As such he enters into the privilege of the daily forgiveness of sins, and every spiritual blessing of God. Grace and strength are available to God's children every day.

The household of God, his Church, is a building. It is a living building. Jesus is the very chief cornerstone. He it is into whose everlasting arms the believers may sink down to rest, helpless and hopeless in himself, but with the sure foundation of Christ to receive him.

This household of God is to grow, not only by the addition of more living stones. Each stone must have the rough, jagged corners taken away and fitted with care by the Master Builder, the Holy Spirit, into the building. This work of shaping the living stones, sanctification, continues throughout the earthly life of the believer. Baptized into Christ the sinner is made a part of this living building. By the use of God's Word and the Lord's Supper the Holy Spirit would unfold and cause to



Missionary Ostrem, Mrs. Ostrem and daughters Carol and Ruth.

The Missionary Ostrem family has spent some time in our District during the furlough. During the time meetings have been held in many places. Missionary Ostrem also attended Luther Seminary at Saskatoon, and was ordained to the holy ministry at the district convention July 8, 1945. He attended the Annual Meeting of the Colombia Mission at Armana, Alberta May 27-29, 1945.

A farewell gathering was held for the Ostrem family at Camrose Lutheran Church on Tuesday July 3rd. Mr. and Mrs. T. Ostrem of Bellingham, Washington were present, and Pastor Benjamin Ostrem from Rothsay, Minnesota. Mrs. Nesvig from Stoughton, Wisconsin and other relatives near Camrose were all present at this occasion. Pastor A. M. Vinge brought a message of greeting based on II Cor. 13:11. A fellowship lunch was served and the time was spent in conversation and singing. A blessed time of fellowship it was.

In a telephone conversation with Mrs. Bertine Skaret just before Shepherd goes to press we learn that the Ostrem family arrived in South America August 1st. From New Orleans to the South American Field took a period of twelve days. The members of the family are all well. Strengthen their hands in the service by remembering them in prayer.

Pastor Gerhard Ostrem's address is Duitama, Boyaca, Columbia, South America.

The Annual Meeting of the Colombia Evangelical Lutheran Mission of South America.

The Annual meeting was held in Scandia Church, Armana, Alta., May 27-29, 1945. Missionary Gerhard Ostrem brought greetings from the general Board, and also from the natives of Columbia. He gave reports from the stations.

Elections: A. M. Vinge, G. J. Ostrem, Adolph Odland, and Arnold Hoveland, re-elected. Pastor C. I. Ostby, Haywarden, Saskatchewan elected for one year to fill vacancy of Pastor Edwin Peterson. Ansgar Hansen, Camrose elected to fill Pastor Kandal's term of two years.

It was decided to elect one member to represent the Canadian Board on the General Board.

Board Meeting. Election of Officers for the year: President, Arnold Hoveland; Vice-Pres., Pastor C. A. Bernhardson; Sec-

grow, this Christlife in the believer. Dear reader, are you permitting the Holy Spirit to do His work in you? Amen!

—E. H.

retary, A. M. Vinge; Treasurer, Adolph E. Odland.

A short business meeting was held July 3, 1945 at Camrose Lutheran Church. Meeting called to order by President A. L. Hoveland. Pastor Benjamin Ostrem brought forth the question of the dividing of our field with other Lutheran Bodies. Much discussion ensued with no definite decision.

At the annual meeting held in Scandia Church Missionary Gerhard Ostrem from El Cocuy Boyaca was guest speaker. There were visitors present from Torquay, and Estevan in Saskatchewan, and from Bardo, Bawlf, Wetaskiwin, Camrose Viking, Ryley, Kingman, Hay Lakes, Donalds and Edberg in Alberta.

On Sunday Missionary Ostrem spoke at the morning service. On Sunday afternoon a memorial service was held for Missionary Trygve Salte who went to be with the Lord September 30, 1944. He served at Duitama, Boyaca, Columbia. President K. O. Kandal was in charge of the memorial service. Many of Missionary Salte's friends spoke. Missionary Ostrem brought to mind the days of fellowship and blessings in their co-laborers in the mission field. His text was Phil. 1:4-9 and Acts 20: 25-38. P/O Edward Salte spoke feelingly of the fact that he in his many trips over enemy territory by plane had been spared, and his uncle in missionary work was taken.

Services were held Sunday Evening, Monday afternoon and evening and on Tuesday. Pastor Bernhardson, Ostrem, Stolee and Vinge took part. A brother of Missionary Salte, Lars Salte of Torquay, spoke on Monday.

The Annual meeting was well attended, and those in attendance were blessed in the sharing of the Word.

Canadian Lutheran Commission for War Service.

Information on Contributions by Synods.

At the meeting of the Commission at Ottawa, June 13, 1945, it was decided that of the monies that come in for Lutheran World Action in the present campaign an amount equivalent to 10¢ per confirmed member from each contributing synod be used for War Service by the Commission, and that the balance go to Lutheran World Action outside of Canada.

It may be of interest in this connection to know how much has been contributed to the work of the Commission by the various synods since Jan. 1, 1942 to the present date, July 31, 1945, in total and per confirmed member.

The following tabulation shows:

Name of Synod	Conf. members	Total contr.	Per conf. memb.
Am. Luth.	14,415	\$3,441.11	.24
Aug. Conf.	3,000	566.60	.18
Nor. Luth.	10,000	3,996.60	.40
C. Synod	23,578	3,133.73	.13
M. Synod	12,637	1,293.47	.10
N. Scotia	3,900	1,206.99	.30
Ic. Synod	5,250	526.00	.10
Un. Danish ...	—	392.78	—
D. Ev. Luth. ...	—	235.88	—
Luth. Fr. Ch. ...	—	519.25	—

Information as to the confirmed membership of the last three has not as yet been received. The contributions from the last four are largely for this year. With one exception very little has been received as yet from the other synods, the first six in the list, from the campaign which began May 1, 1945.

Respectfully submitted,
J. R. Lavik, Treasurer.

TOPICS OF INTEREST

Sheaves

September days are precious days. Then we rise early and work late in order to gather in the harvest. On the success of the harvest depends the returns of the year. Bad weather or delay in harvesting operations may mean serious losses. The garden products too must be gathered in lest the oncoming frosts of fall and winter destroy them. Though modern equipment has largely eliminated sheaves we can still say that September is the month of bringing in the sheaves.

September days are precious in other ways too. For there are other and even more precious sheaves that must be brought in. During these days hundreds of our young folks start school again, many of them away from home. How we pastors and other workers for the Kingdom need to use these precious initial days of school to contact these young folks for God and His Church. The frosts and blights of evil associations will not wait long—they too work in September. This month most Sunday Schools open again. What an opportune time for gathering in the little sheaves. Really we should not call them little sheaves, they are really the big ones—all life is ahead for them. Canvas the community for new pupils for the Sunday School in the first part of September. And Luther Leaguers and members of the L.D.R., you too must rise early and work late in September, for in your corner of the field are sheaves that must be brought in. Delay will mean loss, delay may mean never. Especially must we be alert in town and cities where youth comes for its education. Here is hoping that you made ready your harvesting machinery in August so that there may be no unnecessary delays in bringing in the sheaves in September.

And those sheaves in the far away corners, forgotten perhaps and neglected. Those children in unchurched homes, with indifferent parents, sometimes far away from church and Sunday School, sometimes surprisingly near—these sheaves too are precious in the sight of the Lord of the Harvest. You and I, the Lord's hands must bring them in. Enroll them now in the Sunday School by Mail, S.L.B.I., Outlook, Sask.

God give us a vision of the field ripe unto harvest. These precious September days, we must rise early and work late bringing in the sheaves.

—A. K. H.

Acting District President

After September 1st. Pastor J. B. Stolee, newly elected Vice-President of Canada District will assume the duties of acting District President. He will serve until Pastor Mars A. Dale our new district president takes over the work at the beginning of the New Year.

Pastor Stolee and family now leave for Birch Hills, Sask., the new field of labor. May the Lord bless them in their new field.

It is of special interest to the district to learn that at the Spring Convocation at Luther Seminary, Saint Paul, Minnesota, the degree of Master of Theology was granted Pastor Stolee. Over a long and arduous period of study, with research work both at Luther Seminary, Saskatoon, and Luther Seminary at Saint Paul, Minnesota, he earned this mark of scholarship. His Thesis was: "The Preaching of Saint Paul". It gives us joy to bring our brother Pastor our congratulations.

The SHEPHERD — HYRDEN

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A District Decision

The erection of a "A proper building for an Old People's Home" was one of the matters acted upon at the District convention. The Board of Charities was enlarged by two members, for the next biennium, in order that the matter of the new Home, referred to the Board, might be viewed from every possible angle. It is an important matter for our district.

The Board was empowered to proceed with the raising of funds; to select location, employ an architect and contractors to carry the project through. Part of the resolution adopted by the District reads as follows:

"It is the distinct understanding that the said 'Home' shall be erected and equipped entirely with funds on hand, plus the amount collected and actually paid in for the said project."

The Enlarged Board meets in Saskatoon September 12 at 10:00 a.m. at the King George Hotel.

Among the many matters to be considered by the board, the location of the home is a matter foremost in the interest of the members of our church at the present time. The following factors play into the decision as to location.

1. Assurance of a tax free property.
2. Accessibility to one of our churches so that the old people might also worship in the house of God.
3. Modern conveniences.
4. Near one or more of our schools. This may not seem so necessary but it is a point to consider as students can bring much of joy and sunshine into our Sunset Home by their visits. This has been found to be true in the homes in the cities of the United States.
5. Spacious grounds.

The setting forth of these factors bring to us our need of prayer that the Lord may lead the Board to deal wisely in the matter. The decision is very important.

What Is Your Thankoffering?

To S.L.B.I., as to other institutions of our Lutheran Church, there come varied types of gifts. For each gift, no matter who the donor is or what size it is, we are deeply grateful. Ordinarily the acknowledgment sent to the donor is the extent of writing about it. But now we have received a gift that is enough different to make mention of it in "Shepherd." Let its story be told in a paragraph copied from a letter written by Pastor A. Tveit of Preeceville, Saskatchewan:

"You will find a check enclosed to the amount of one hundred dollars from Henry Rosaasen. But a story goes with that gift. After the first World War a family in the United States had a boy by the name Manro who had been through many battles of that war, but came home unhurt. That family gave a thankoffering to God through our church, because they had received their boy home safe and sound. That fact had been printed in "Lutheraneren" and Mr. and Mrs. Rosaasen read it. They had a baby boy just at that time, and decided to call him Manro, and they hoped that if their boy should ever have to go to war, he too would come home safe and sound. Manro Wilmar Rosaasen has spent two years or more overseas and has received

no harm, so Mr. and Mrs. Rosaasen wish to give a Thankoffering to God for their son having been so graciously spared."

After reading this paragraph will you not ask yourself, "What is my thankoffering?" Many have had a loved one claimed by death on the battlefields of this war. Yet undoubtedly they have joined in the services of thanksgiving for the coming of peace. But you that did not give a loved one, what is your thankoffering? You likely have prospered materially during the war years. It is sad but true that we have prospered because others have suffered the loss of homes, of possessions, of bodily health, yes of physical life. It is important that this money of war prosperity be used wisely and well. Surely every Christian will seek to further the progress of the Kingdom of God here on earth with his material gifts. As the day approaches that the work on our foreign mission fields can be resumed with renewed vigor, there is a cry for large amounts of money to meet the challenge of these fields of labor. Our Christian schools need your gifts. Our institutions of mercy need them.

Have you made your thankoffering? Is it, in comparison to the blessings you have received from God, worthy to be called such? What is your thankoffering?

—G. O. Evenson.

Mrs. Tollef Bekkestad

Mrs. Tollef Bekkestad (Bergit Myking) was born in Aal Hallingdal, Norway, November 15, 1868. She emigrated to the United States in 1898.

In 1902 she was united in holy wedlock to Tollef Bekkestad. To this union five children were born.

In 1909 the family moved to Canada and settled in the Assiniboia District. Mrs. Bekkestad has been an active member of St. Luke's Congregation at Congress, Sask. and its Ladies Aid since it was organized thirty-five years ago. She has been a good mother and leave behind a fine family. She also loved the Word of God and her Church.

Mrs. Bekkestad has been ailing since April this year. The 19th of July she was taken to the hospital at Assiniboia where she passed away peacefully July twenty-sixth. She leaves behind to mourn the loss her husband Tollef, her son Elling and four daughters, Hilda Anderson, Frontier, Mrs. Gunda Marshall, Shaunavon, and Miss Anne Bekkestad at home. She is also survived by one brother Ole Myking, Tacoma, Wash. and six grandchildren.

She reached the age of seventy-six years. The Funeral Service was conducted by the Rev. M. Steiestol of Mossbank who chose for his text Psalm 23 and Is. 40:6-8. The big church was filled to capacity with friends and mourners taking at last farewell with a highly beloved and respected pioneer of our church and community.

May God grant her a peaceful rest and a blessed resurrection.

The Victory Offering

Our people are going to receive an opportunity to express their gratitude for the victory in the war by reaching out the helping hand of the Gospel to the uttermost parts. By recommendation of the Planning Commission our congregations are urged to take up a victory offering. The gifts brought in are to be used for the rehabilitation of the China Mission Field, and to strengthen our Church Extension Fund. May the Lord bless the gifts as they flow into the channels of mercy open to us.

—V.

The Sea

I think that there shall never be
A sermon thrilling as the sea —

The sea, upon whose heaving breast
The waters never are at rest —

The sea, that looks to God all day
And lifts up reaching arms of spray;

Upon whose face the dawn has paled,
Amid whose waters the light has failed—

The sea, that may in summer wear,
Jeweled icebergs in her hair.

Sermons are made by fools like me,
But only God could make a sea.

(Apologies to Joyce Kilmer)
Cecil F. Ristow.

Innermission Meeting

The North Saskatchewan Innermission society will hold its fall meeting at Bethel Congregation at South Star, Rev. S. J. Stolee's call, beginning at 2 o'clock November 2nd. and continuing through November 4th. Christian friends pray for this meeting and come and be with us and share the bread of life.

Carl Thompson, pres.
Lars Njaa, Sec.

Fra Parkside Kaldet.

I aar hadde vi den glede at Evangelist K. O. Lokken virket to uker i kaldet. Vi var velsignet med noksaaa godt veir hele tiden saa fremmøtet var godt i alle menighetene. Vi er saa taknemmelige for hvad evangelisten fik utrette iblandt os til Guds navns forherligelse og sjæles frelse.

Den 22de Juni da kveldsmøtet var over opdaget nogen at der var lys i basementet. Det viste sig at kvindene havde koft kaffe og alle blev indbudt at komme og forsyne sig. Daa maaltidet var over tog Peter Frostad, ordet og fortalte hensigten var at overraske Fengstad familien. Paa vegne av kvindeforeningen, Luther League, og L.D.R. og menighete overraktes en pen pengegave. Dyppe beveget takket Mr. og Mrs. Fengstad de snilde Parkside folkene for gavene. I snart fire aar har Mr. Fengstad betjent Parkside kaldet og faat megen velsignelse og opmuntring i arbeidet.

Den 27de Juni klokken to blev Andrew Pedersen og frøken Bernice Miller egteviet i Kirken. Paa samme dag klokken tre blev Fredrik Kiner begravet fra samme kirke saa her er sandt at sorgen og gleden de vandre tilhope.

Den 10de Juli var her igjen et stort bryllup. Gunder Thompson og Ida Erickson blev smedet i hymens lenker.

Den 23de jul var en sørgens dag. En av menighetens mest aktede kvinder Mrs. Ingeborg Anderson stedtes til hvile efter 3 ugers sykeleie. Minde kranser som beløp sig paa \$50.00 blev git til S.L.B.I. og \$10.00 til Lutheran Hour C.K.B.I.

Det er blit en fast regel at en gang hver sommer samles alle menigheter tilhørende kaldet ved Fur Lake for felles gudstjeneste. Iaar blev festen avholdt den 29de juli med norsk preken av Evangelist Fengstad paa formiddage og Engelsk Preken paa eftermiddage av Pastor J. Precht. Et offer paa \$116.62 blev optat til Lutheran World Action.

Tre aar siden kom blev Kristen Sather, som var soldat, og Margaret Smith egteviet. Nogle dage siden kom de tilbake for at faa sin lille datter døpt. Naar folk kjører over 100 mil i slike erender for at faa det gjort i den kirke og den tro de er opvokset i, synes vi det bør nevnes.

Den siste fiende som tilintetgjøres er døden. — 1 Kor. 15:26.

Du kjære troende leser, er du redd for aa dø?

Ja, det er du sikkert. Og du er ikke bare redd for aa dø, men du er enda mere redd for din dødsfrykt. Og du har ofte spurt dig selv: Kann det være rett fatt med mitt gudsforhold, naar jeg er saa redd for aa dø? Er ikke denne dødsfrykt det sikre bevis paa at jeg er kommet bort fra Gud?

Hertil vil jeg si: Jo, frykt for døden er meget ofte nettop samvittighetens redsel for aa møte den Gud som man aldri vilde gjøre redelig op med i livet. Men frykt for døden behøver ikke aa være av denne art. Ti dødsfrykt er naturlig og uundgaelig for ethvert menneske. Vi er ikke skapt til aa dø. Døden er en følge av synden. Den er det unaturlige for alle.

Derfor skal vi ikke la oss forvirre av dødsfrykten. Men undersøke om det er Gud eller døden vi skremmes av.

Min fryktende venn, har du bekjent dine synder, og vet du med dig selv at du intet har villet skjule for Gud, saa har du ifølge Guds ord dine syndens forlatelse. Se 1 Joh. 1:9. Da hører du til dem som har faatt sin kjortel tvettet i Lammets blod, Aap 7:14. Da kan du trygt møte din Gud. Og annen frimodighet til aa møte Gud faar du aldri,

enten døden kommer nu eller senere.

Men frykter du allikevel for døden, saa la ikke den frykt forstyrre dit gudsforhold. Men vær barnslig og fortell din Frelser at du er redd for aa dø. Han forstaar dig, for han er prøvet i alt i likhet med dig, ogsaa i dødsangst, Mark. 14:34; Hebr. 5:7.

Og saa kan du leve trygg og frimodig videre, ti han skal hjelpe dig naar døden kommed. Han skal ingenlunde slippe dig eller forlate dig i dødens nød. Han som hjelper dig saa trofast aa leve, han skal ogsaa hjelpe dig aa dø.

Men husk, at Gud aldri bringer hjelp før du behøver den. Derfor gir han dig ikke kraften til aa dø før du skal dø. Men da skal du ogsaa faa den, i god tid før din død. Og du skal faa ligge paa de evige armer og dø, i de gjennemborede hender.

Men bed for din dødsstund. Bed titt og ofte for den. Bed som den gamle brevinn: Min Gud, gjør dog for Kristi blod min siste avskjedstime god.

Bed ikke bare om at du for Kristi blod maa faa dø salig, men ogsaa at du maa faa ære Gud ved din død. Og at dine kjære maa faa staa igjen med full og trygg vishet om at du døde som en frelst synder.

Det er den siste glede du kan gjøre dem — midt i sorgen.

EKSEMPLETS MAK

En gudfryktig prest i England hadde en sønn som gjorde sine foreldre en hel del sorg, for han var meget lettsindig og ustadig. Til sist forlot han sitt barndomshjem, tok hyre paa et skib, og begav sig med det paa en lang reise gjennom Stillehavet. Hans bekymrede foreldre hadde ikke kunnet forhindre dette, men de fulgte ham trofast med sine bønner, likesom de ogsaa i deres brever til ham gav ham mange kjærlige raad.

Engang blev skibet liggende for anker flere dager i en havn paa en av Sydhav-søyene for aa innta last. Da sjøfolkene en dag var i land, førte de med sig ombord en negergutt som forstod sig paa aa utføre en eiendommelig slags musikk. Han fornøiet mennesket for en tid, men bad tilslutt om aa faa komme i land igjen. Folkene vilde nødig skille sig av med ham saa snart, og bad ham om aa bli lenger hos dem.

"Nei," sa negergutten, "jeg kan ikke bli lenger. En god hvit misjonær er kommet til vaar by. Av ham har jeg lært alt jeg vet om Jesus Kristus, som jeg nu tror paa. Det er nettop ved denne tid han kommer til oss, og under skyggen av træerne forteller han oss mer om Jesus, og det vil jeg saa gjerne høre paa."

Sjøfolkene blev rørt over guttens dype alvor, og rodde ham straks i land. Men paa den lettsindige og overfladiske prestesønnen gjorde hedningguttens ord et dypt inntrykk. Han kunde ikke bli kvitt det igjen. Ingen preken hadde noen gang talt saa alvorlig til ham.

"Her gaar jeg, en prestesønn," sa han til sig selv, "og jeg vet jo mere om Jesus Kristus enn denne fattige negergutten, og allikevel spør jeg meget mindre efter ham. Denne gutt søker livets ord mens jeg helt og holdent forsømmer det."

Denne aften gikk den unge mann bedrøvet til køis. Han graat bitre taarer over sine synder og bad Gud om tilgivelse for dem. Og Gud borte hans bønn. Snart naadde den gode tidende hans foreldre i England, at deres sønn som hadde vært død var blitt levende, og at han som hadde vært tapt var funnet, og da opfyltes deres hjerter av en uutsigelig glede.

Tenk hvor kraftig denne negerguttens eksempel talte til den europeiske prestesønn! Hans faste beslutning om ikke aa la noe som helst avholde sig fra aa overvære et møte hvor evangeliet blev forkynt, det førte en annen sjel til den Frelser som han hadde begynt aa faa kjær.

Det er nu snart seks tusen aar siden Abe talte paa jorden ved sitt fromme liv, og Guds ord sier at han taler ved det ennu, skjønt han er død. Vi taler kraftig naar vi taler gjennom vaare handlinger.

"For likesom legemet er dødt uten aand, saa er og troen død uten gjerninger" (Jak. 2, 26).

"Kristi retferdighet forandres ikke. Er nu Kristi retferdighet vor retferdighet for Gud, saa kan den retferdighet, som vi har for Gud, ikke forandres."

C. O. Rosenius.

When the following article was sent to the printer there was no indication that the war would soon end. However, we believe that it is well for us to read this article that sets forth the stark reality of war. It will help us to see the need of thanksgiving for peace. Read it!

DO YOU KNOW
WHAT WAR IS?

Alf M. Kraabel Chaplain, U. S. Army

Do you know what war is? It's a fair-haired Iowa farm lad, lying in one of the fox-holes in the hills in the Philippines. He wallows and slithers and squirms in his own blood and vomit and excreta. The mosquitoes, the flies, and the host of jungle insects make merry as they play hide and seek on the gory field of his open wounds. In the anguish of his unspeakable pain, for he has been hit by Jap artillery, he cries out, and his cries pierce the minds and hearts of his fellows, haunting them and driving them almost to madness. No one can help him, for to leave one's fox-hole after dark is certain death, either by our own patrols, or by enemy snipers. His pain is almost unbearable, the ache and utter loneliness of his heart is even worse. Is he to die here, with no one to comfort him, to hold his hand, to soothe his throbbing head? Is this to be for him the crown and glory of everything for which he had lived, and hoped, and prayed? Mercifully at about 3 A.M. he sinks into unconsciousness, and his plaintive, pitiful cries are stilled. In the morning, medical corpsmen find him, and he is brought to our hospital where expert and sympathetic surgeons and medical technicians give him the best that modern medical science can provide. He will live, and will soon be able to think and dream and hope as does a normal young man. In his heart there will be a terrible hatred of war. It is to be hoped that there will be an equally terrible hatred of all that which brings wars to pass.

And here is this fine young American lad, brought to our hospital, direct from the battle field. He is not seriously injured, but in these parts every scratch, every abrasion must be cared for without delay, lest jungle rot, gas gangrene, or some other fatal complication set in. But his first words are a request that someone please wash the Jap brains out of his hair! He had liquidated three of the sons of heaven, when a fourth thrust him through with a bayonet. In a fierce hand-to-hand struggle which followed, our GI Joe was downed, and the Jap was about to finish him off with a dagger thrust, when GI Joe's buddy brought the butt of his rifle down on the head of the Jap, and blood and brains splattered all over the face and hair of our wounded comrade. And his hair was an unholy mess! He'll soon be back at the front with all the zest and swing of a stalwart American knowing that "eternal vigilance is the price of liberty" and that peace must be pursued as wholeheartedly and as determinedly as in war. He is fighting, and he hates it; he is fighting for you and for me, for our children, for our Church, for everything that we hold to be good and true, for time and for eternity.

Do you know what war is? It's a ward-boy (we have no nurses at the moment), coming into the chaplain's office and asking that the chaplain go talk with the boy in Bed 6, Ward 2. O likely lad he is, with a rich and thick southern accent. He was brought in a few days ago with a shrapnel wound in his right leg. It was hoped that the leg could be saved, but today it was decided that the leg would have to come off. The ward-boy wanted me to tell the boy that he was going to the surgical tent to have his leg amputated. Not a pleasant task, but the way that young lad took it, without a quiver, without a word of bitterness or blame! He went to surgery; I went with him and left him in the hands of expert men who gave him the best. He will recover nicely and in a year or so will be able to walk normally on his artificial limb. BUT what kind of an America is he going back to? Will he find there the same spirit of self-forgetfulness with which and in which he and his buddies had to fight over here? Will he be able to forget the loss of his own leg,

Lutheran Sunday School By Mail

The first of October 1945 marks the opening of the new School Year of Lutheran Sunday School by Mail. Three new courses are in preparation for this year, Grade VI and Grade VII and Post Confirmation Course. We are printing a copy of our Enrollment Blank in this issue. If you should like to make use of the lessons, fill in the blank and mail it to Lutheran Sunday School by Mail, Outlook, Saskatchewan.

ENROLMENT BLANK

LUTHERAN SUNDAY SCHOOL BY MAIL
S. L. B. I. OUTLOOK, SASKATCHEWAN

Date.....

Name Age

Address Grade in School

Name and address of parent or Guardian

Name and address of Pastor, if any

Previous Christian training

Please underline course desired:

- Kindergarten—New Testament Leaflets
- Grade I—My First Sunday School Book
- Grade II—My Second Sunday School Book
- Grade III—God Speaks To Me
- Grade IV—Listening to God
- Grade V—God's Chosen People
- Grade VI—The March of Faith
- Grade VII—Forward with Christ
- Confirmation Class—An Explanation of the Catechism by
- Bible Class—Studies in the Book of Acts [Grimsby

The pupils may send their finished lessons to Outlook, or have them corrected by a Lutheran Pastor or Sunday School teacher. The latter is preferable for it affords them an opportunity to learn what progress the pupils are making. If to be corrected by Sunday School Teacher, give his or her name and address here

If to be returned to Outlook for correction check here

Have you a Bible to use with these lessons

Do you have a Sunday School book to use with these lessons

If you do not have the Sunday School text book that you need for this course, please send order with this application. This book costs fifty cents postpaid. Bibles are also available at various prices.

Tell others about these courses. Write on the back of this sheet the names and addresses of others you think would be interested, to enable us to send them sample lessons.

the agonizing death of many of his comrades? (I performed a general funeral service the other day in our American cemetery here in the Philippines. Row upon row the crosses. Privates, sergeants, officers, who lie there in death, that theirs and ours may live in peace at home. Do you want to know how long your heart strings are, and how painfully they can tug and pull? Walk with me in that cemetery or in many others like it.) I am sometimes terribly afraid of what the returning veterans will do with America when once they get back and come to realize their power and influence. I am sorry now for some of the gentry of the land. They are going to learn, bitterly, the truth of Psalm 49: 10-11. (And again, by the way, did you ever read anything more fittingly adequate to the Japanese American negotiations just preceding Pearl Harbor than Verse 21 of Psalm 55?)

Do you know what war is? It's a young man from somewhere in America. He is brought to our hospital, terribly wounded and hurt. A bullet hit him in the neck, and reached his mouth, exploded. When I saw him, directly after he reached us, the tongue and cheeks and lips were hanging in shreds, bloated and bibulous with blood and dirt. A horrible sight, gruesome, re-

volting hideous. Why, in God's Name why must this horrible slaughter go on from generation to generation? I'm learning some of the finer points of theology out here (I still think that all theological professors should be required to spend at least six months in the chaplaincy). I'm learning, not out of books, but out of the blood and sweat and tears of men who fight and die for me. These two things I learn, over again: Man is a DEVIL, with a heart that is foul and filthy and mean and rotten and incorrigibly sinful. "I know that in me, that is in my flesh, dwelleth NO GOOD THING." Anyone who proposes to deal with human relationships and ignores this one basic fact of man's utter and complete depravity is worse than a fool, a blind man leading himself and others into the pit. AND I am also learning that when Jesus identified Himself with us, at His birth, He declared for all time that man is worth saving. We were created in the image of God, and there is yet within us all the potential capacity for a level of lofty nobility of character, for selfless disregard for one's own, for an exalted measure of soul-grandeur that should move every man of God to unceasing efforts that the reverberating ministry of the Spirit might move more mightily among men every-

where.

Do you know what war is? It is a belly ripped open by mortar shell, and the man's vitals hanging out in gory disarray. Whew! What a sight! Belly and bowels, blasted and ripped, liver and kidneys ravaged almost beyond repair. But he MIGHT live. His spirit is splendid, his will to live and move up and on to higher heights is strong. Medicine will give him every possible help. He will be ministered to in many ways. Will he come back to a chastened, humbled, repentant America? Will he discover there a willingness to shoulder the blame for this gory mess, at least for a good big part of it? Will he find an America at last acknowledging that even as no man liveth unto himself, neither can a nation live, selfishly, arrogantly unto itself.

Do you know what war is? Well I DON'T. I'm seeing it first hand, to be sure. I'm not listening to fine, splendiferously attired military bands, proudly marching down the avenue, the plaudits and acclaim of their fellows ringing in their ears. I'm listening to men who cry, who weep, who curse, who holler out in the madness that beclouds them. I hear the night air rent assunder with the piercing, blood-curdling shrieks of men gone mad, men turned, by war, into raving maniacs. God have mercy on us!

—Lutheran Herald.

The World Within

By Wilhelm Petterson

Behind the rampart of this carnal thing
We call the body, lies a world unseen,
Where placid seas reflect the glorious sheen
Of higher things—where voices softly sing
The sweetest melodies borne from afar,
The songs of world beyond the farthest star.

Here all is peace, and exquisitely still,
No fluster here from passion's poisoned brew.

Here life is one, in feeling, thought and will,
A heavenly realm of the eternally true.
One purpose rules within this carnal wall:
To be all one can be, and be it all.

Emotions come like evening's crystal dew
That studs the fragrant petals of the rose,
And thoughts that pass the outer toll-gate through
Blend their deep meanings in a soft repose.
Here shadows melt in seas of aureole light,
Here storms are banished, here unknown is fright.

This is God's garden in the human breast,
Where life infolded lies within a life;
A world of peace behind a world of strife;
A noble treasury of all that's best;
A sanctuary under God's own care —
A paradise on earth, for God is there.

—The Friend.

How To Read The Bible

A young woman asked to explain devotional reading of the Bible, answered: from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. I read it because I am devoted to the one who wrote it. To read the Bible with that motive is to read it 'devotionally', and to one who reads it in that spirit it is indeed a love letter."

—Senior and Intermediate Teacher.

RENEWAL FORM

Josef B. Haave
Rose Valley, Sask.

Dear Sir,

Enclosed find \$..... for which please renew my subscription to THE SHEPHERD foryears at fifty cents a year.

Yours truly,

(My Name)

(My Address)

Camrose College Memorial Appeal

This article was written by request for Camrose College Memorial Appeal. It is written by

Pastor Raymond Olson

KEEPING THE TRUST

God's Word come to us and reminds us of something so very sacred, and personal as we prepare to launch out on this appeal that will give us a greater, more far reaching Camrose Lutheran College. They are words that come to us through the lips of His inspired Apostle Paul to Timothy, a young man who was to launch out into the work more and more for himself, words spoken to remind him of the sacredness of the task which God had entrusted to him. We read (1 Tim. 5:20) "O Timothy—(and all of us are Timothies in some capacity or other)—keep that which is committed to thy trust."

We are the trustees, the custodians, of all that God has entrusted to us and God would have us to be "good stewards of the manifold riches of His grace" 1 Peter 4:10. Especially is this true in regards to the Church, and what Christ, the Head, seeks to do through the Church and its many agencies—of which Camrose Lutheran College is a very important one. To us too has been given a SACRED TRUST—the responsibility of caring for the preservation and the perpetuation of this our institution and all that it stands for.

It is a Sacred Trust which no one can possibly escape, one to which we are inevitably bound and from which no one can extricate himself with a free conscience. It is a trust which brings to our hearts and minds a three-fold appeal.

A. First of all, this trust links up with the past!

B. It makes us conscious of the present!

C. It makes us anxious about the future!

1. This Sacred trust, of which Paul speaks, linked Timothy up with his past as he had thru the influence and teaching of Paul come to know, to love Christ! Oh yes, he had enjoyed so many blessed privileges, the blessings of being a child of God! But already, even as a young man Timothy had come to know part of the other side of this sacred trust, that of duty, responsibility, willing consecrated service to Christ! Standing now on the threshold of a completely new, and fuller ministry, he is reminded of the sacredness of that which had been entrusted to him. Yes, it was a trust that linked him inevitably to the past!

It is a trust that links us too with our past. It is because of the many consecrated Timothies of the past—men and women who felt the full weight of this two-sided sacred trust, that of blessed, personal communion and fellowship with Christ, and also that of a deepfelt love and responsibility toward Christ and His Church, that led them to do what they, in spite of insurmountable difficulties and hardships did. Out of their love for Christ and His Church, and prayerful concern of those entrusted to them, they sought to keep that which had been committed to their trust! They early saw the need of a Christian institution if they were to effectively keep that trust! Yes, they prayed, they skimped, they worked, they built—Camrose Lutheran College stood there as the fruits of their labor in love for their Christ! To them it was something sacred—a Sacred Trust!

2. It is also a Trust that makes us conscious of the present! Timothy stood on the threshold of a completely new, and fuller relationship toward his Christ and his work! Up till now Paul had been his mainstay—the pillar that he could depend upon Paul realizing that feeling of insufficiency that tends to creep over one when face to face with a new challenge, a greater work, tenderly tells Timothy then, and all of us now, "Timothy keep that which is committed to thy trust!" We today stand where Timothy then stood—on the threshold a fuller life—a larger work—and God speaks to us as He urges us to go forward "keep that which has been committed to thy trust." To us, as Christians, as a Lutheran Church, is given the privilege, and the responsibility—the chance—the challenge—to do our part not only toward

making the forthcoming peace, but a definite, deepseated impact on the world of thought and life of tomorrow! Are we ready—are we willing—to keep the trust! Spared as we have been from the direct gruesomeness and terror of this present war—blessed as we have been with all the necessities of life—are we going to shamefully overlook the grace and goodness of God—are we going to forget that for which our loved ones have gone forth to bleed and die—or are we, which has always been characteristic of Lutherans in the past, going to go ahead, as one, one in mind, in spirit, and in purpose, mindful of God's present challenge as it comes to us in this Camrose College Appeal, to keep that which has been committed to our trust!

It is a trust which in truth is localized as to geography—our school is in Camrose—but its sphere of activity and influence is general, seeking to spread into the doors of all homes, especially Lutheran homes, in Alberta. We are faced today with the inability of our College to reach out and into, our homes in this way not because of any deficiencies in itself, but because of the insufficiencies of the present Camrose College building and facilities. It doesn't take much of an imagination or common sense to realize that the present College building is insufficient to meet present demands, and future challenging prospects. Taking the number of students at present attending and measuring them with the size of the building, is much like trying to stuff an oversized man into undersized pants! Our College and its staff only too sorely realized its present limitation, but it also realizes something else which it is very much concerned about, and that is the future welfare of our Church, its people, and its young people. They realize today, as our forefathers did, to them has been given a sacred trust—to train and develop our young people to be good citizens to take their rightful places in society, but above that to give them that added training which prepares them for life, and to take their rightful place in the Kingdom of God! Therefore the present Camrose College Memorial Appeal!

3. This trust makes us anxious about the future! It was Paul's anxiety for the future of Christ's cause—that His work should go forth clean and unstinted by any and every form of error, that caused him to exhort Timothy "Keep that which has been committed to thy trust." I believe that we too have cause to be just as anxious about the future of our Church and its work here in Alberta. Let us ask ourselves: "Who shall possess our Lutheran communities—who shall possess these boys and girls of ours of Scandinavian descent? Our forefathers laid a wonderful heritage at our feet—I wonder if we are not carelessly letting that which is ours, and should be ours, slip through our fingers! Our forefathers worked, they prayed, they skimped, they gave, they built. Camrose College stood there and still stands as a testimony that they were true and remained true to their trust! They were conscious of the "present" of their time, which made them very anxious about the future. May we too, all of us, do our fair share, and count it a privilege, a joy, to "keep that sacred trust which has been committed to us."

Pastor Ivar J. Saugen, chaplain in the Canadian Army, has accepted the call to serve the Viking, Parish.

Pastor Raymond Olson has terminated his work in the Claresholm field and is beginning his work in the Armena Parish in the near future.

What Is A Budget?

A budget isn't sums to me;
It's happy schoolgirls' faces
It's tired, sick mothers getting well,
It's light in gloomy places.
It isn't just long columns full
Of "headachy" addition;
It's missionaries sailing out
To fill a great commission.
It's you and I who'd like to go,
And send our gifts to prove it.
How wonderful a budget is!
It lives and so I love it.

—Edith G. Estey.

STARTLING POWER

Walter A. Maier

Condensed from "Short Talks on the Great Things of Life"

One pound of a natural substance recently discovered can yield energy equal to that developed from 5,000,000 pounds of coal or 3,000,000 gallons of gasoline. The announcement of this discovery is printed in the Physical Review, widely recognized as one of the foremost scientific periodicals of its kind in the world. So startling is this announcement that the experimenters have not yet felt qualified—as William L. Laurence writes in the New York Times—"to discuss a modern discovery that could be regarded as of equal importance in its vast implications for the immediate future."

This new source of energy, now known as U-235, "promises to make all our power source mere child's toys by comparison. For instance, fifty pounds of U-235 would propel an ocean liner or an ocean-going submarine for an indefinite period... without refueling," for each five- or ten-pound lump would have the power output of 2,500 or 5,000 tons of coal.

The explosive power in U-235 is said to be terrific. One pound will contain as much energy as 30,000,000 of T.N.T.

The method of liberating the energy of U-235, related to uranium, is simplicity itself. "All that is needed to put it to work running motors and steamships is to place it in a tank of water and keep it supplied with a constant flow of cold water." As soon as it touches the water it produces steam capable of driving powerful turbines. The process is thus termed as "the nearest practical approach to a form of perpetual motion," for as long as U-235 is supplied with water it will keep on liberating this energy until its is exhausted.

Professor John R. Dunning, Columbia University leader in this research, explained that the only problem still to be solved before U-235 can be introduced as a source of power is improvement in the methods of extraction. The natural substances from which U-235 is derived are found abundantly in the earth and throughout many sections of the world.

With the reports that have greeted the discovery of U-235 we must not overlook the far more vital and assured fact that God has given to Christians the gift of the Holy Spirit, with energies far more dynamic than those of exploding atoms or mysterious elements. The Holy Spirit can give sinners a rebirth into grace and power and make them new creatures, with purified heart and sanctified lives. While we ignore Christ, reject or ridicule Him, we are "children of wrath"; but when the power of faith comes into our hearts, and by the Spirit's guidance we enthrone Jesus as Sovereign of our souls and Ruler of our destinies, we become children of God.

Human energy at best can affect only the physical side of life. It cannot touch our hearts, comfort us in affliction and strengthen us in despair. The power of the Spirit, however, transforms fear to courage, doubt to conviction, affliction to blessing, death to life. That heavenly energy is so strong that it enables a twiceborn Christian to find happiness even in the chaos of adversity. Ray Palmer, a young teacher, alone and discouraged in New York City, harassed by religious doubts, brought his sorrow to Christ, and in his reborn trust found that strength to exult, "My faith looks up to Thee, Thou Lamb of Calvary!"

"If thou canst believe, all things are possible to him that believeth" (Mark 9:23). Do you believe

—The Christian Digest...

On The Inside

While walking down the street one day, I passed a store when the proprietor was washing the large plate glass window. There was one soiled spot which defied all efforts to remove it. After rubbing at it hard, using much soap and water and failing to remove it, he found out the trouble. "It's on the inside", he called to someone in the store. So it is with sin; it's on the inside.

The Value of Bible School Training for the Vocation of Farming

II Timothy 2: 15

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Here Paul exhorts Timothy to study the Word of God that he may be a good workman for Him. Likewise we also as young people should and must study the Word of God not only at home, but also in schools. — Christian schools where we are taught the true Christian ways of life, the ways that lead us to our Heavenly home.

We can make very good use of the training we receive at the Bible School in our our Vocation of Farming for in no other work does one come as close to God's creation. We can truly say as in Matt. 6: 28-29 "Consider the lilies of the field how they grow; they toil not, neither do they spin yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

We can watch God's hand in the growing of crops and gardens. All we have to do is to plant the seed in the cultivated soil and we leave the rest to Him. It is He that sendeth the rain and the sunshine from heaven; that waters and causes the grain to grow. We hear so often people begin to grumble as soon as it begins to get dry. Where is our faith that needs only the size of mustard seed to remove mountains? Why cannot we take God at His Word and trust that His will shall be done? Matt. 6:33 "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

We as Christians can take the good with the bad because we know it is God's will and the He has some great purpose in it all. We must launch out in faith, trusting the God will bring the blessings. All we need to do is to ask God for everything and anything we desire and if it is in accordance with His, will we have His promise in Matt. 7: 7-8 "As and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." This is the promise of God.

There are also other ways in which our Bible School Training helps a great deal—that of family devotion. It is so refreshing to read God's Word and speak to Him. Yet it is easy to let the forces of evil come into our lives. For instance one may come in after a long day's work very tired. Then it is easy to go to sleep without even a word of prayer. You become sleepy all of a sudden, that is the devil my Friend trying to rob you of the precious moments with God. How can we expect His richest blessings to rest upon us if we do not give Him the Honor and Glory that belongs to Him alone.

Some times we meet with trials that are hard to understand. At such time we may ask, "Why must all this happen to me?" but in the end we find that God's Almighty Hand has been leading and guiding. We can truly say with Paul in Romans 11:30.

"O the depth of the riches both in the Wisdom and the Knowledge of God, how unsearchable are His judgements and His ways past finding out."

Olaf Knutson,
Torquay, Sask.

Shaping Influences

"How I wish I had built an altar when we started our married life," a father said to his pastor recently. Dr. Norman McLeod tells of one who said the same thing: "I shall never forget the impression made upon me during the first year of my ministry by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayers. One day he entered my study, and burst into tears as he said, 'You remember my girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God; but if so she can tell Him, what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips. Oh, that she were with me but for one day more!'"

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i August, 1945

Lukas 19:41-48

Jesus kommer for siste gang til Jerusalem. Han vet hva han gaar imøte. Han er kommen for aa frelse sit folk fra timelig og evig undergang. Men hans folk tok ikke imot ham. Dette ser Jesus. Naar han nu ser Jerusalem fra Oljebjerget, den stat som likesom representerer Israel, utbryder han i lydelig graat. Hvorfor graat han? Var han ikke just nu hyldet av folket, som med palmegrene i hende jublende raapte: "Velsignet vere kongen som kommer i Herren navn." Jo, men Jesus ser lenger. Han vet at om noen faa dager vil de samme røste raabe: "Bort med ham! Korsfest Ham! Han vet at nu har Jerusalem sin besøkelses tid; men han vet ogsaa at Jerusalem som slaar ihjel profeterne og stener dem som er sendt, vil ogsaa ta livet av ham, den siste og største profet som Gud sennte dem.

Men denne morderdaad kunne ikke gaa hen ustraffet. Om noen faa aar vilde den Romerske ørn sla ned over aadlset, som var modent til undergang. Jesus ser i aanden denne forferdelige katastrofe. Derfor graater Jesus. Det var dette at Jerusalem ikke visste hva der tjente til dets fred som saa trykkede Jesu ømme og kjerlige hjerte.

Det er saa meget i denne verden som indtar vore hjerter saa vi søker den fred om verden gir. Jerusalem og dermed det ganske jødefolk traktet eiter verdslig makt. Det ville sitte som dronning blandt staderne paa jorden. Den ville bli den store kongestat, der med ytre makt ville herske over hedningerne. Det var et saadant rike some de drømte om Messias skulde oprette. De tok saaledes ganske feil av det av Gud planlagte naadens rike som Jesus var kommen for aa oprette hvor baade jøder hedninger skulde faa borgeret. Da saa den lovede Messias Jesus kom gik han frem paa en ganske annen maate en de hadde tenkt, forkastet de ham. Det evangelium han forkyndte var for dem en forargelse. De ville ikke tro paa ham og la sig frelse. Straffen maatte komme over Jerusalem, os til advarsel. Hvorledes er det med os. søker ikke ogsaa vi aa opnaa den fred som verden gir og glemmer det som tjener til virkelig fred?

Hvorledes opnaaes den rette fred? Den opnaaes ved at vi kjenner vor besøkelsestid. Jerusalem hadde hat sine besøkelsestider. Gud hadde gjennom lange tider sendt det veldige profeter som formanet det til omvendelse. Sidste av dem var Johannes døperen. Han var sendt av Gud for aa berede vei for Jesus—for at feste brudgommen en brud. Joh. 3:28-29. Jesus vitner om Johannes at han var et brennende og skinnende lys, men i vilde bare for en tid fryde eder i hans lys. Det var saa langt det rak. Tilslut blev han derfor brydsom saa mistet han sit hode. Bedre gik det ikke med Jesus. Ham henge de paa et tre.

Vi har ogsaa hat besøkelsestider. Guds ord og sakramenterne har vi hat iblandt os, og i vor kirke har vi hat aandsfulde prester og legmenn som, har formanet til omvendelse. Det har ikke manglet paa det; men har preken om omvendelse baaret frugt? Har ikke vort folk i det store og hele foraktet kallet til omvendelse og turet frem i verdslighet og mammontjeneste og korsfestet herlighets Herren paany og gjort ham til spot? Men Gud lar sig ikke spotte, hva det menneske saar, det ska han høste. Det fik Jerusalem sanne. La os ta advarsel. La os søke Herren mens han er aa finne; for alene i ham er syndsforlatelse aa faa og den sanne fred aa finne. Maatte Jesu milde og kjerlige hjerte faa smelte vore hjerter og bringe os til sann omvendelse og tro. Ta til hjerte Brorsøns ord:

"Ak visste du som gaar i syndens lenke hvor haart det er i satans slaveri du skulde ei et øieblik betenke aa søke ham som dig han gjorde fri. Ak hvilken salig dag du fik om du begynde nu i dette øieblik. Amen.

—O. J. M.

De som ønsker en klar fremstilling i kortfattet form over evangeliets ubetingethet vil gjøre vel i aa lese denne greie utredning skrevet av dr. Iver Iversen.

ER EVANGELIET BETINGET ELLER UBETINGET?

Redaktøren er nylig av en innsender blitt bedt om aa gi svar paa spørsmålet: "Skal evangeliet forkynnes betinget eller ubetinget?"

Vi tok oss den frihet aa henvende oss til vaart seminar i St. Paul, hvor dr. Iver Iversen, professor i kirkehistorie, var av den godhet aa behandle spørsmålet i en artikkel som vi er meget glad over aa kunne gjøre bruk av som vaar leder i dette nummer. Baade paa lesernes og egne vegner retter vi en varm takk til forfatteren for denne direkte forbindelse mellom "Lutheraneren" og vaart teologiske seminar. En takk ogsaa til ham som sent oss spørsmålet, men som ønsker aa være ubenevnt.

Dr. Iversens artikkel følger.

Skal evangeliet forkynnes betinget eller ubetinget? spør en innsender til "Lutheraneren."

Svaret er at selve evangeliet er ubetinget. Det inneholder intet "hvis" eller "dersom." Det tilbyr frelse uten noen betingelse. Et betinget evangelium er intet evangelium, men loven i en annen form. Selve evangeliet inneholder ingen betingelser; men der er betingelser for aa kunne motta evangeliet.

Hvad er saa evangeliet? Man kan si i almindelighet at evangeliet er budskapet om frelsen i Kristus. Frelsen er fra Gud. Mennesker er paa grunn av synd under Guds vrede og dom. Det første i frelsen er derfor syndsforlatelsen. Med syndsforlatelsen følger alt annet som hører med. Derfor sier Luther: "hvor syndernes forlatelse er, der er ogsaa liv og salighet."

Ifølge vaar kirkes bekjennelse blir mennesker rettferdiggjort "uforskyldt for Kristi skyld, naar de tror at de blir tatt til naade og faar syndernes forlatelse for Kristi skyld, som ved sin død har gjort fyldest for vaare synder" (Augsb. bekj. 4). Ifølge den lutherske kirkes syn er evangeliet særlig budskapet om syndernes forlatelse i Jesu navn.

Jesus befalte at syndernes forlatelse skulde "forkynnes" i hans navn "for alle folkeslag" (Lukas 24, 47). Den skulde proklameres slik at alle som hadde trang til forlatelse kunde faa fatt paa den. Den skulde forkynnes omtrent som naar en regjering proklamerer amnesti for politiske forbrytere.

At apostelene forstod Kristus paa den maaten er klart. Peter forkynner syndsforlatelse i Jesu navn paa pinsedag (Ap. gj. 2, 38), i templet (3, 19), i Kornelius' hus (10, 43). Paulus proklamerte syndsforlatelse uten vilkaar i Jesu navn i det pidsiske Antiakoa (Ap. gj. 13, 38). Det siste eksempel er særlig betegnende, for resultatet viser at baade frelsessøkende og ubotferdige var tilstede der. Allikevel tilbyr apostelen alle syndsforlatelse uten forbehold og uten: betingelser.

Siden evangeliet er budskapet om syndsforlatelse i Jesu navn forstaar det sig selv at bare den botferdige kan ta imot evangeliet, av den simple grunn at den ubotferdige har ingen bruk for tilgivelsen. Han kan nok begjære frelse og salighet. Men han vil ikke ha syndsforlatelse, for motagelse av syndsforlatelse innebærer overgivelse til Gud og hans vilje. Evangeliet sier ikke: "Dine synder er dig forlatt hvis du angrer dem opriktig." Der er intet "hvis" i evangeliet. Det sier simpelt hen "Dine synder er dig forlatt." Men det sier det bare til den botferdige. Der er intet evangelium for den ubotferdige. Dette holder stikk enten evangeliet forkynnes for en hel flokk eller for den enkelte i absolutionsjonen.

Det samme kan sies om troen. Troen hører ikke med til evangeliet. Den er noe som skapes i oss av evangeliet. Den er betingelsen for aa kunne ta imot evangeliet. Den er betingelsen for aa kunne ta

imot evangeliet. Gud kommer til oss med et løfte om syndsforlatelse for Kristi skyld. Vil vi ikke ta Gud paa ordet er det gjerne fordi vi er saa stolte at vi ikke vil gi op tanken om aa frembringe i det minste en delvis grunn for syndsforlatelsen hos oss selv. Vil vi ikke stole paa Guds ord nytter det oss ikke hvor fritt og betingelsesløst enn evangeliet blir forkynt oss.

Troen skapes av Guds løfter. Men angere, som er forutsetningen for troen, fremkalles av loven. Hva spørgeren maask je har i tanken er den uskikk noen har aa forkynne evangeliet uten ogsaa aa forkynne loven. Guds ord bestaar av to helt forskjellige, ja motsatte budskap. Loven kræver. Evangeliet gir. Loven fordrer hellighet og fullkommen lydighet mot Guds vilje. Evangeliet tilbyr frelse til vanhellige syndere uten noen betingelse. Blir loven ikke preket, blir der ingen omvendelse. Og, som vi har lært, "den tro som griper Kristus og hans forløsning, kan alene virkes i det hjerte der inderlig føler sin nød og jammer under synden." Loven kan ikke virke tro. Men allikevel, hvor loven ikke faar virke, blir det ingen tro. Paa den annen side, hvor bare lov og intet evangelium forkynnes blir der ingen frelse.

Det er vel sjeldent at det blir forkynt bare evangelium uten lov, eller bare lov uten evangelium. Men det er dessverre noksaa almindelig at de to blir blandet sammen. Siden de er stikk motsatte i natur og virkemaate nøytraliserer den ene den annen naar de blir blandet i hop.

Evangeliet er saa stort og fritt at det rent tar pusten fra vaar svake tro. Vi vet ogsaa at tusener misbruker det frie evangelium til sin egen fordervelse. Derfor kommer vi ofte med vaare smaa og forsiktige begrensninger. Dere kan tro dere frelste hvis dere angrer deres synd opriktig, hvis det er blitt alvor med omvendelsen, hvis det er blitt til en forandring i livet, og frem for alt, hvis dere har en sann tro, hvis dere har forvissning om frelse, o.s.v.

At en kristen maa og bør ha alle disse ting er baade visst og sant i alle maater. Men det er tragisk naar sannheter brukes paa en slik maate at det blir til fordervelse for folk. Alle betingelser lagt til evangeliet ødelegger evangeliet. Velmente forsøk paa aa hindre misbruken av evangeliet fører ofte til det resultat at ingen blir frest ved vaar forkynnelse. For et betinget evangelium kan ikke skape den saliggjørende tro hos noen.

Betingelser hører ikke hjemme i evangeliet. De tilhører loven. Lov og evangelium maa begge forkynnes skal folk bli frelste. Men de løper parallelt. De maa aldri krysse hverandre. Naar lov blandes inn i evangeliets forkynnelse, blir det til et betinget evangelium. Blandes evangeliet inn i loven mister den sin skarpe brodd og sin strenge og ophøjede majestet. Den blir til noe man godt kan komme ut av det med uten omvendelse og tro.

Loven skal forkynnes som om der intet evangelium fantes; og evangeliet skal forkynnes som om der ingen lov var til. "Naar dere preker loven, saa prek loven. Bland ikke evangeliet inn i den. Naar dere preker evangeliet, saa prek det fullt og helt. Bland ikke lov inn i det." Slik var det raad dr. N. Kildahl gav sine sudenter.

—Lutheraneren.

Min bevisste vurdering av frelsen avhenger helt av min villighet til aa være lydig. Herre, skj de sin vilje. Jeg føler mig dypt lykkelig ved utsikten til det, for intet er saa godt og stort, herlig og liflig som nettopp din vilje.

Alt som er blitt tilsmusset av synden og satan skal bli rensset hvitt som sne ved var Herre Jesu Kristi herlige soningsdød.

Smaa mend, som staar paa pengesæk, altid tar sig store ut i verdens øine.

Det er kun disse skatte, som er oplagt i himlen, som er aldeles sikre.

Det er nok saa vanskelig at skape fred ved at bruke haarde ord.

VISSHETEN OM FRELSE

Under Krimkrigen hadde russerne innrettet et stort hospital i en liten by ikke langt fra Sebastopol, hvor deres syke og saarede blev pleiet. Foruten de russiske barmhjertige søstre arbeidet der ogsaa noen protestantiske diakonisser paa hospitalet.

En dag la en av diakonissene merke til en døende som hadde et særlig lidende uttrykk i ansiktet. Hun forsøkte flere ganger aa tale til ham, men han laa stiv og ubevægelig paa sin seng.

Endelig en dag brøt han plutselig tauseheten, og spurte med skjelvende stemme om søsteren vilde besvare et spørsmål for ham.

"Mer enn gjerne! Hva er det?"

"Kan et menneske være aldeles viss paa at Gud har forlatt ham alle hans synder?"

Søsteren tidde. Aldri hadde hun gjort sig selv dette spørsmål, og nu visste hun ikke hva hun skulde svare den døende mannen som saa engstelig stirret inn i hennes ansikt. Hun følte at hun ikke turde vise dette spørsmål fra sig, men at hun maatte komme hans forpinte sjel til hjelp med Guds eget ord. Hun gikk derfor inn paa sitt værelse, tok Bibelen og begynte aa søke efter det ønskede svar. Det var ikke vanskelig aa finne. Hun syntes at det næsten stod paa hvert blad.

"Jeg skriver til eder, mine barn, fordi eders synder er eder forlatt for hans navns skyld" (1 Joh. 2, 12).

"Dersom vi bekjenner vaare synder, er han trofast og rettferdig, saa han forlater oss syndene og renser oss fra all urettferdighet" (1 Joh. 1, 9).

".... i kjærlighet forut bestemte oss til aa faa barnekaar hos sig ved Jesus Kristus efter sin viljes frie raad, til pris for sin naades herlighet, som han gav oss i den elskede, i hvem vi har forløsningen ved hans blod, syndenes forlatelse, efter hans naades rikdom" (Ef. 1, 5—7).

"Av naade er I frelst, ved tro, og det ikke av eder selv, det er Guds gave, ikke av gjerninger, forat ikke noen skal rose sig" (Ef. 2, 8—9).

"Det er da merkelig at jeg aldri har sett dette før! Jeg haapet at Gud engang vilde forbarme sig over mig, men jeg holdt det for hovmod at jeg allerede var det."

Ennu flere ord rant henne i hu, hvorledes Jesus sier til den verkbrudne: "Sønn, vær frimodig, dine synder er dit forlatt," og til synderinnen sier han: "Dine synder er dit forlatt, din tro har frelst dig."

En ukjent salig følelse strømmet gjennom hennes hjerte: vissheten om aa være et frelst og benaadet menneske. Lykkelig gikk hun tilbake til den syke og fortalte ham om sin egen herlige oplevelse. Mens hun talte, opklarte hans ansikt. Han hadde faatt svar paa sitt spørsmål, og Guds Aand hjalp ham til hvile i Herrens forjettelser, som er skjendet oss i og med Kristi blod.

(Efter et bytteblad.)

Jeg er for gammel

En kan ofte høre det sies: Jeg er for ung til aa bli en troende kristen. Hvor det dog er bakvendt. Det beror paa et helt galt syn paa kristenlivet. Som om levende tro var et onde man maatte holde seg unna lengst mulig. De ser ikke at omvendelse og liv med Gud er skatten og perlen i livet. Faar lyst aa be med Olfert Ricard:

Vis dem deg selv, saa unge øyne straal, gi dem din kraft som bærer og som taaler, saa de maa seier have over det lave.

For ung ja! Naar en blir eldre, ja gammel, da er tida der til aa gi seg til Gud, tenker mange. Og saa hender det at den gamle svarer: Jeg er for gammel! Dette har virkelig hendt. Tenk, for gammel! Hvor farlig aa staa Guds aand imot i sin ungdom. Hjertet kan bli hardt, Guds aand kan maatte forlate det!

Kjære leser, ung eller gammel: Søk Herren mens han finnes! Gjør det straks! Ser du da ikke at det er din evige velferd det gjelder! Her er alt kort — men evigheten, aa hvor den er lang! "Søk Guds rike først, velg den evige del!"

—H.

TRUMPETS OF GOD, written by Dr. N. M. Ylvisaker, Director of the Service Commission of the National Lutheran Council, and president of the Chaplains Association of the Army and Navy of the United States. Published by Augsburg Publishing House, Minneapolis, Minnesota.

* * *

Here another book from the pen of Dr. Ylvisaker. This book follows "The Glory Road", "Faces Towards God", "No Other Way", and the compilation of the "Service Prayer Book".

One can best appraise the author's purpose by carefully noting the following paragraph in the foreword:

"Trumpets of God" is directed to the individual, or individuals who in this generation of disappointed hopes, tragic despair, and lost gods find themselves floundering about in the world without God and without hope."

The book is a trumpet of an unmistakable Gospel sound. The notes are not only clear but triumphant. Such certainty and triumph can only be written out of a theology of "thus saith the Lord." It is found on the path of those with Faces Toward God, and who know no other way. Here are some titles of chapters: A Time to Sound the Trumpets of God, — The Assurance of Faith — The Transforming Message, — Triumphant Living.

The book is written in fluent language. For those who love poetry there are fine selections. Buy it, and read it. You will enjoy its message.

—Albert M. Vinge.

Question: It has been said that we are overorganized in our church work. What organizations should we eliminate and not suffer any loss?

Answer: Many pastors and church leaders (especially in the larger city churches) feel that there are too many church organizations. Pastors vitally concerned about the spiritual welfare of their members are grieved because of the much "machinery" in the church which they are straining themselves to keep moving, while they often must neglect caring for the needs of souls as they should. Every local church will have to determine for itself which organizations could or should be eliminated.

But we could perhaps help each other to determine if some of our church organizations are superfluous by looking at the aim and purpose of our church work. That aim and purpose must be to win souls for Christ and to nurture, develop and train those who are Christians. Surely that which is the aim of the church must also be carried out. The preaching of the Word is the most essential. The organizations should have no aim or purpose foreign to the church's aim. If they do, then they counteract instead of aid the church in carrying out its program.

In order that the church may minister aright to the spiritual needs of its members (and of the community, too) there will have to be certain organizations to carry out its program. Perhaps our greatest difficulty arises because these organizations do not seem to have a spiritual program nor aim to develop the spiritual life of those whom it serves. We should aim to definitely spiritualize all the work of our church organizations. They should not merely serve their members but through them seek to reach others. In the measure that our church organizations carry out the real purpose of the church will they be regarded, not only as necessary in the work of the church, but also indispensable.

Only when we come to the end of self do we find the beginning of God. A man's poverty of spirit, sorrow for sin, and utter self-renunciation are the condition of God's conscious power and presence."

—Andrew Murray.

* * *

The reason some prayers are not answered is that we do not seem to show much interest in the answer after we have done the praying.

* * *

Mr. P. Strand, grocer and butcher at Outlook, Saskatchewan is desirous of disposing of his business to some Lutheran, if possible. Contact can be made with him at Outlook, Saskatchewan.

YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

Meditation

"For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God" Rom. 10:3.

Men have either accepted by faith the righteousness which is in Christ or they are going about in one way or another to provide some sort of plank they hope to ride in on. Many learned men have closed their eyes to the manifestations of evil which proceed from the hearts of men, and through thick and thin insist that man is good. Thus they avoid the necessity of a Savior. But most people have an ache within — a sense of burden. So very many seek relief by doing something — constantly hurrying and scurrying. They insist that they are doing the best they can, and are hoping this will avail in the day of judgment.

O sinner do not stiffen your neck! Stand still and see the salvation of the Lord — a gift to the receptive. Christ is the answer to our deepest yearnings, our heaviest burdens, our greatest sins. Let us all be subject to the righteousness of God! Being justified by faith we have peace.

—G. L.

President's Column

Re: Circuit Workers' Conferences

One phase of our "Faith in Action" project this fall will be a series of workers' conferences to be held in each circuit of our district, at approximately the same time as similar gatherings are being held in the other districts of our International Y.P.L.L. It is expected that the first conference in our district will be held about October 15.

Who will attend these conferences? A prominent Luther League worker from outside the district will travel from circuit to circuit accompanied by one of our district officers. Insofar as possible, all pastors, circuit league officers and local league officers should attend. Our work will go forward mainly according to the leadership they give.

What will take place at these conferences? The day sessions will be occupied with discussion of various phases of our Luther League work. Methods and means will be presented that will make our work more effective. The evening sessions will be open to the public.

How will the expenses of these conferences be defrayed? Your district board suggests that each local league take a collection for this purpose and send it to Rev. M. B. Odland, Swift Current, our district treasurer. From the fund thus established he will pay the expenses involved in the various conferences. Any surplus would be used to promote other phases of our "Faith in Action" project.

By means of bulletins more detailed information will be sent to our leagues in the near future. But now through this general announcement your attention is called to this project. Hereby it is laid before you as another matter for you to pray about and to plan for.

—G. O. E.

Welcome

We welcome to our midst Pastor Mars Dale as the president for our Canada District. As Lutheran Leaguers, we are happy that, under God, we had the privilege of introducing Pastor Dale to our people through Bible Camp and Y.P.L.L. convention. He will mean much to our Luther League program of holding and winning our Canadian youth to Christ.

So welcome Pastor Dale! As Luther Leaguers we have a vision of the future in our district. We want to share this with you. You will find our people scattered over a huge area which reaches the proportions of a geographical atrocity. But ours is a wonderful opportunity. Between our scattered congregations lie huge areas populated by many people drifting spiritually, lacking the gospel in all its fullness. As modernistic churches lose out in these

areas, transitory sects make inroads on a diversified people. These sects lack organization and permanence. Ours is the responsibility to do solid home mission work in these areas, thus filling in the gaps so that gospel light may shine throughout our vast district. We must overlook a narrow nationalism. Our Lutheran Church should not be a museum for the exhibition of Norwegian saints; but a hospital where sinners irrespective of race may meet the Great Physician who forgives sinners.

As young people we are proud of our many pastors who live in the shadow of the cross so that in their work it is not their personalities that stand out in their work and leadership but the Lord Jesus Christ. We need so many more workers.

We feel that we are at the threshold of opportunities. We have a vision of white fields. We pray for laborers.

So welcome! You will feel at home among us for there is a great harvest for us to labor in together before the night comes when no one can work.

—G. L.

District Y.P.L.L. Board Meets at Saskatoon

After the regular afternoon session on July 6th of the District Church convention at Saskatoon, the board of the district Luther League found a few spare minutes for a meeting. Several important things were discussed and some important decisions were made.

Plans were started for our Y.P.L.L. district convention next summer. The dates were set for July 26 to 29, 1946. It was decided to try to get either Rev. Oscar C. Hanson, the executive secretary of the International Luther League, or Rev. Sigvald Fauske, the new full-time evangelist supported by the Luther League, as guest speaker. The place for the convention was not set. *We are still waiting for an invitation, which we hope will come from Saskatchewan since last summer's convention was held in Alberta.*

Another important matter which was discussed was the possibility of having workers' conferences in all the circuits of the district this fall. The district board will meet again in September and after this it is planned that a member of the district executive together with a guest speaker would visit each circuit to meet with circuit officers and local presidents. It was thought that the meeting might take the form of a one-day rally from which concrete help with problems, inspiration and blessing would come to each local League. It was decided to start these workers' conferences about the middle of October, allowing about a month's time in which to get them all worked in. They will be held first in the southern circuits and then farther north where the harvest is later. These workers' conferences will entail some expense but it is hoped that each Luther League local will contribute toward the district fund set up to pay the expenses of the conferences.

Since we could not finish all our business on Friday afternoon, we met again on Saturday morning at eight o'clock and found the quiet of the early hour conducive to getting work done.

A few minutes were spent discussing the special Canada District Faith in Action project, but lack of time prevented any definite decisions being made. This will come up for further discussion at the September meeting of the board.

Luther Leaguers, pray for the workers' conferences that God may use them too in furthering the work of the Luther League to achieve its purpose: To hold and to win young people for Christ

—J. R.

"The family altar should be built before the wedding day, as the prospective bride and groom pray and share God's Word together."

—Oscar C. Hanson.

A really good sermon requires adequate preparation on the part of both the preacher and people.

P.T.L. Banquet at Bible Camp

Even though it is not possible to have such a large banquet dinner at Bible Camp, yet it is possible to have a P.T.L. banquet. The campers at Christopher Lake Bible Camp proved this when their outdoor dining hall was used for a banquet supper one Saturday evening.

The program was based on the "Beacon Light" as sent out by the Luther League office. Campers from all parts of the Circuit took part in the program. It was an inspiration to hear the testimonies of those who were members of the Pocket Testament League — the blessings they had received from the study of God's word — the benefit of forming the habit of reading God's word — the joy of praying for others and of seeing lives transformed by the power of God.

It was our privilege to have Pastor Oscar C. Hanson with us at our Bible Camp. He gave the consecration address, challenging young people to hold fast to the Word of God; to pray much for the members of the Pocket Testament League and thus armed by the Word of God to go forth as good soldiers of the cross.

Special musical numbers were also supplied by the campers.

During the remaining days of Camp, three of the girls canvassed the entire group. When their report was given the day before Camp closed 95% of the campers were Pocket Testament League members, 34 of the number having joined while at Camp.

Do we realize what a power this can be in the world? Some of those who joined were not right with their Lord, but it is in His word that they will meet Him. May we never lose sight of the fact that "God's word is living and powerful and sharper than any two edged sword". His word will not return void.

Will you join in praying God's blessings on each member of our Pocket Testament League? Encourage others to join; be diligent in season and out of season.

—C. H.

For Young Christians

Five things, if remembered, will help you each day;
Obeyed, they will keep you from going astray;
Though Satan may tempt you and trials betide,
You surely will conquer, and in Christ abide.

"Keep Looking to Jesus," He never can fail
And walk in His footsteps in every detail;
The world's vain allurements will vanish from sight
By "looking to Jesus", your Saviour and Light.

"Read Daily Your Bible," if you would be strong
To witness for Jesus and overcome wrong;
"The Author," "the Book," and "the doer" abide,
But they who neglect it will surely backslide.

"Pray Without Ceasing," This will bring you to Him
Who cleanses and keeps you a victor o'er sin;
There's nothing so great that our God cannot do,
And nothing so small but He'll undertake too.

"Confess Him to Others", be bold for your King
To those who are lying in darkness and sin;
What help can you better to all recommend,
Than this blessed Jesus—the needy one's Friend?

"Do Something for Jesus," he did all for you,
Your joy find in willing his sweet will to do;
So seeking to please him through life day by day
His presence shall gladden each step of your way.

—J. McIntosh, in Joy Bells.